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Socialist Fulcrum

*and Wageless World Of Voluntary Co-operation And Free Access
Through Common Ownership and Democratic Control*

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CUBAN CAPITALISM

IRAN POVERTY

CONFESSIONS
OF A

LEFTIST

SWEDEN'S

CLASS STRUGGLE

INVASION OF AFGHANISTAN
SOCIALISM NOT NATIONALISM
PICTURE OF SOCIALIST SOCIETY

WHERE WE STAND

The entire political spectrum, from extreme left to extreme right, assumes that nothing can be done about the division of present society into owners and non-owners of the means of life — it fights mere effects. The Socialist Party of Canada on the other hand, contends that nothing much can be done to solve social problems while that relationship exists.

Capitalism is no accident

The word capitalism is one which is misunderstood almost as often as it is used. Many of these misconceptions are based on a fallacious attitude towards human society—for example Edward Heath's famous remark about the "unacceptable face of capitalism", which implied that there is also an acceptable face, in which all is for the best in the best of all possible worlds. It also implied that the unacceptable face has features which, although unpleasant, are unavoidable.

Similarly there are those people—not usually to be found in the Conservative Party—who regard capitalism as some sort of historical disaster, which might have been avoided with a little more forethought or concern on the part of the human race. These people are well aware of the problems of the system—poverty, bad housing, war, refugees, waste, pollution—but they think of these as being somehow unnecessary. There is a moral standpoint, which judges social and historical phenomena in terms of "right" and "wrong" and which condemns capitalism as one of humanity's massive mistakes.

The difficulty with this theory is that it leaves too many vital questions unanswered. It does not, for example, tell us why capitalism should be "wrong", why, instead of being disfigured by widespread poverty it does not realise its potential for abundance. Nor why, instead of being plagued by economic anarchy, it cannot harness its considerable knowledge and technical resources to eliminate the cycle of boom and slump.

These questions can be answered, quite simply, by reference to the fact that capitalism is not an accident and that it is not morally "wrong" nor "right".

In fact, capitalism is a phase—like all previous societies, a necessary phase—in historical development. It was preceded by other social systems, which were no more "right" nor "wrong", and in its turn it will be brought to an end. This evolution is itself not an accident, for each social system is a collection of relationships which spring from a particular mode of wealth production and each system has been abolished when those social relationships have become fetters on the developing productive forces.

Far from being a disaster or morally "wrong", capitalism has fulfilled some vital functions in human history. It has developed and expanded our knowledge and our productive and communicative powers to the point at which abundance in a democratically organised society is an immediate possibility.

Capitalism has also refined the class structure of society so that there are now only two classes in conflict over the

division of wealth and, finally, over the ownership of the means of production. On one side is the class in possession—the capitalist class—and on the other the non-owners, or the working class. As the only socially inferior class, it must be the workers who will bring about society's next revolution. It has been capitalism's role to prepare the ground for this.

How does capitalism do this? Firstly, its class ownership must condemn the majority of its people—the working class, who live solely by the sale of their labour power—to lives of varying degrees of poverty. Because its wealth is produced for sale, capitalism must be a competitive society, which means a society in which conflict is endemic, from corner shops trying to drive each other out of business at one end of the scale to world war at the other.

Commodity production must also mean that most of the wealth which is turned out is shoddy, made with an eye to lower, competitive costs instead of for its usefulness to human beings. It means a massive waste of resources for example the wholesale destruction of food while millions are starving or the maintenance of military machines which produce nothing but which destroy much. It means that society is preoccupied with selling its wealth and with a complex financial machinery when in any sane set-up we would be concentrating on making wealth—and making only the best possible, for human beings to consume and to enjoy.

We can sum up the argument by saying that capitalism has now outrun its usefulness to human development. Having fulfilled its purpose, it now hampers the power of the productive forces which could be at our command. Humanity can have a world in which wealth is turned out in a flood, freely available to everyone—a world in which human interests come first in everything.

What prevents this is the continuation of the social relationships of capitalism. To change them needs a social revolution.

This revolution will be the first conscious one, by and for the interests of the majority, in human history. To bring about the change to socialism by a democratic political act needs a working class who are informed and aware about capitalism and about how socialism will abolish the problems we suffer under today.

And one of the essential elements in that awareness is a conception of human history not in moral but in material terms, which sees capitalism not as an accident but as a society which has fulfilled its role and must now be abolished.

Indian Summers of Industrial Expansion and Commercial Profit

The post world war 2 period of industrial expansion was a long Indian summer extending almost unbroken over three decades. This was fuelled to some extent by (a) novelty and need for outer space exploration — moon landings and exploration; (b) the international race to find practical usage of the new energy fuels viz atom, hydrogen and cobalt fired electrical generating plants; (c) the feverish rebuilding of bomb blasted Asia and making war-ravaged Europe viable again; (d) coping with the implications of fragmenting Africa as it breaks loose, colony after colony, from European exploitation and set out on the equally dubious diverse paths of nationalism; (e) and of course the total and continuous reorganization of the industrial military complex also demanded vast sums of surplus value to meet expenses involved.

For 30 of these post war years, from 1945-1975, Governments of industrialized nations and opposition alike earnestly dedicated themselves to the ideal of full employment. And while governments seemed to be able to materialize this ideal they had long runs of political power and office, based on deliberate working class support. To these latter it appeared as though this golden age was here to stay forever.

This golden epoch is but a repeat of an earlier such period in Australian history extending from 1860 to 1890. And just as that earlier age of buoyant optimism came crashing down in the ruins of commercial collapse so is this present long run destined likewise to fall in ruins — and for the same general reasons (read newspapers of the 1979 period).

The Transitory Nature of Democracy

Another feature and closely related to the changing economic basis of the similar period is the exposure of corresponding social and class conscious attitudes of our masters which, to some extent, lay subdued during periods of sustained prosperity. As the economic climate deteriorates so do they become increasingly vocal, insistent and explicit in re-affirming their class rights of domination over the subordinate class. On this point we read a newspaper headline: (1) "Free assembly and speech privileges." Then into subject matter it continues, "The freedoms of speech and assembly exist in Australia largely as privileges, not as rights. Laws, regulations, ordinances and by-laws which give police the means to halt any pub-

lic meeting or march abound in most States.

"However, most do not have the specific legislation which empowered the police in Western Australia last week to arrest union leaders at a meeting."

"Australia does not have a bill of rights, nor has it notified the United Nations International Covenant on Political and Civil Rights." After fighting two World Wars to establish and maintain democracy Australia still does not have it. And even if all the above bill of rights etc. did apply would the following in any manner be lessened in an atmosphere of growing industrial and social anarchy? To continue: "Instead, protests, rallies and marches continue against a backdrop of unenforced legislation and goodwill on the part of Police and Government authorities."

"In Victoria, a person faces up to six months' hard labour for protesting in the precincts of Parliament House on sitting days."

"This is one (just one of 'em) of the provisions of the Unlawful Assemblies and Procession Act, which can trace its legal ancestry back to the early 1800's." (1) This reference to the early 1800's is certainly apt to its ancestry.

"To the Conservatives (of the 1840's), unionism smacked of the 'democratic element' which term and connotations to the ears of the ruling class was as offensive as 'atheistic communism' is now to the Pope and threatened to subvert the social order. Combines of workmen were denounced as illegal. Employers applied the Masters' and Servants' Act with (2) greater stringency; under this act it became a criminal offence for workers to conspire to raise wages, or combine for the purpose of exacting better conditions, or in any way to break prior agreements with an employer, which could include a 'contract' over hours of work and wages." Chapter 7 "Essays in Economic History of Australia." Even this has a legal and religious ancestry extending in unbroken lineage right back to unconditional slavery under the Pharaohs of ancient Egypt.

To return to reading the newspaper on this matter:

"(A) magistrate ruled that under section 5 of the act police could kill demonstrators if the assembly was found to be unlawful. The act virtually outlawed every sort of political, social or religious protest or march, with the exception of election campaign meetings."

"There are more than 10 measures in Victoria which can be used to cure demonstrations."

(1) Senator Evans has argued however: "The time to clear the books of obsolescent and potentially repressive rubbish is, — not when these laws are being used, but when they are not." (1)

Evans makes noises like a Labor Senator when in opposition. If the advice he gives is practical why did not the Labor Government, State and Federal, when in power do just this, and abolish these, so obviously class laws? On the contrary Labor Governments did not hesitate to enforce this same "obsolescent and actively repressive rubbish" even to the extent of bringing in the military to break up strikes. Vt Australian coal miners strike 1949.

Regardless of the Government in power, in the main with backing of the "Servant" part of the population, these "obsolescent and repressive laws curbing assembly and free speech 'privileges'" can never be effectively repealed.

We live in a class divided society i.e. Master and Servants — Capital and wage labor. As long as this meets with the support and approval of the subordinate class then these laws are never obsolete. To some extent they are, and will be, always relevant — modified, and brought up to date, yes. But in ancestry these are the same laws under which labored the slaves of old-time and now forgotten Egypt — forgotten except for the massive towering, awe inspiring pyramids, and temples built by generations of our slave ancestors. The reasons for these laws are obvious. Class interest and antagonism, potentially always, and actively sometimes, threatens modern wage slavery systems with serious disruptions in the same manner as did earlier forms of slavery.

(1) Melbourne Age 20th June 1979.

C. Peter Furey,

W.S.P. of Australia

(2) During 1844 time when the ruling class were less inhibited as to their expressions of class antagonism. Today the antagonism is the same but, greater subtlety is used to disguise it.

OVERPOPULATION PROBLEM Not Enough Resources?

Since When?

A series of articles reprinted from a special issue of the
Socialist Standard

"A WORLD OF ABUNDANCE"

Reveals the policies that could be followed in a free society without pollution.

More Refugees



Cuban Capitalism

The recent flight of thousands of Cuban workers from their "Communist" experiment to U.S. and South American refuge was a case of Castro's capitalist chickens coming home to roost. A modernized capitalism is all that he aimed for consciously or otherwise, when he took over the helm of semi-feudal Cuba 20 years ago.

There seemed to be a lack of communication through the years, between the disillusioned who were fleeing the U.S. (hi-jackers, etc.) and Canada (FLQ's and other utopians) to Cuban sanctuary, and those escaping in the opposite direction. But if they had compared notes, the likelihood of them determining the common cause of their plight at the time would have been remote.

A black news man's article in the Seattle Times indicated he knew that the grass in far pastures only looks greener. An accompanying cartoon depicted a rickety load of the new boat people approaching the U.S. shore with the skipper proclaiming "our problems are almost over friends, that warm glow on the horizon is Miami!" (In reference to the black riot rage in that city). The new Cuban refugees in one camp of the promised land wasted no time in noting and breaking out to protest delays in their processing toward better accommodation or jobs. Some of those who escaped were still "at large," most were "recaptured," in Florida. Are these appropriate words to describe conditions in the land of the free, and those who work for them? They found the national guard to be as unyielding as Castro's "revolutionary" protectors of private property back home. You do as you're told all over, or else.

The real situation is that when society is divided between owners and non-owners of the means of life, the priority is the same everywhere, whether administration is through the state entirely, or divided between state and private enterprise. That is, profits must be maintained for the rich by paying wages to the producing class to

maintain their productivity and appropriating surplus values or unpaid labor. The insecurity and drudgery of the wage/salary-slaving majority stems from their position as mere vehicles for profit making. The employer/employee relationship endures in Cuba.

Spanish Rule, Battista Dictatorship.

It might be that peasant/workers in small, backward countries see their problems arising from foreign ownership and control. Cuba's "liberation" from Spanish rule in 1898 was achieved with the aid of U.S. military intervention. The U.S. wasted no time in making Cuba an economic colony. By 1938, the population, with the help of the "Communist" Party had installed dictator Battista in hopes of redress. The "Communists" feathered their nest with control of the unions and two cabinet seats. But the local ruling class had no interest in improving the efficiency of exploitation with better conditions for the lower class. Politicians were corrupt. With evolution toward capitalism at a standstill, the masses leaned toward violence in their yearning for better conditions.

New York Investors Bankrolled Castro.

Castro "raised money" in New York in 1955 for his election by bullets in Cuba. (Weekend, Feb. 10/79) The U.S. moneybags must have noted that their political servant - Battista was not succeeding in keeping the natives quiet, and opted for a new yes man. Respectably they wanted no disturbance to the peaceful flow of profits. Now what was revolutionary about that?

When Fidel marched into Havana, U.S. owned institutions rushed to pay their taxes in advance, replenishing the depleted treasury and paving the way for the overdue band aids. But bigger medicine was required, so Castro journeyed to the fatherland a second

time in supplication.

That Caribbean Isle might have remained as a U.S. satellite if Uncle Same had read the signs as accurately as Fidel did. That, or they simply thought the price was too heavy for their balance sheets. When his request for further funds was refused, he insisted on being the architect of the job that needed doing. So he became a yes man to the Union of Soviet Capitalist Republics. This is when the repair-work to class divided Cuba came to be "Socialism/Communism." Seizure of the U.S. holdings followed contemporaneously with military protection from the mentor.

PROFITABLE "REVOLUTIONARIES"

It is possible that Cuban peasants equated a worthwhile life to mere improvements in their social status. It is possible that Castro and Gueverra knew that such renovations would not free them. The world's workers have a vague idea what emancipation would involve, but fail to perceive the phony verbiage of the political puppets who dance at the end of capitalist strings to a "Socialist" tune. In the intervening years Castro pulled off most of the seemingly innocent and obviously unsavory stunts he thought were necessary to modernize the profit extraction process in Cuba.

He converted the unions to a company operation, and was reputed to have a large political prisoner population (still 40,000 in 1968, (Weekend, No. 31) and more torture chambers than any South American dictatorship. Weekend Magazine, called him "one of the few natural orators in world politics. He can fill Havana's vast Plaza de la Revolution with tens of thousands of wildly cheering supporters. They are electrified when he seizes the microphone, and performs his role as leader teacher and defender."

In areas where his immersion programs or converting rent paying workers to men-

pages of peasants to commune laborers used to motivate the producers to herculean efforts, he castigated them. He blasted non-workers and slowdowners as "the parasites of the revolution." Brother Raul said production was being hurt by indiscipline, idleness, and bureaucracy." (Daily Colonist, Jan. 20/71). Where was the enlightened, voluntary production and free consumption of the Socialist motto "from each according to ability, to each according to need"? Nowhere to be seen. On the other hand, when he saw dedication to the greater glory of capital elsewhere, he didn't hesitate to express his admiration. "I respect the American people," he said. They are hard working people." (Doug Buchanan, Weekend, 12/63).

According to the Washington Post's rightist columnist William Buckley, "What he (Trudeau) said about the toughest slavemaster in this hemisphere was that he (Castro) is a leader of world stature." "It is fortunate that these two mainland performers should link wage-slavery, political deception and leadership. For that is the essence of the picture."

Making a report to the wealthy new bureaucrats on his skill as a liar, Castro said: "Without some dreams of utopia there would be no revolutionaries." (Victoria Times, 18/6/76).



By "revolutionaries" he meant the opposite, that is workers who not only accept and support capitalism but who can even be talked into foregoing high wages today for political promises of heaven tomorrow. Far from being the class informed types required for a revolutionary change to Socialism, Cuban workers are no better informed than their Canadian counter-parts who fall for similar ruses. Except that here, the ideological carrot, of more crumbs, higher wages, etc. in the future, in exchange for belittling now come under the name of national unity, the interests of all the people etc. This maneuver, which helps to keep the owners on top in the struggle with the producers, has happened in all countries and is endemic to the system.

Socialism will be a world system and will be brought in by the world's workers because they learned how capitalism functions and why it cannot allow them a life worthwhile.

THE PROFIT PRIORITY

The Cuban leaders' dedication to profit has not been a total secret. Occasional admissions, as that of National Agrarian Reform Institute head Rafael Rodriguez said: "Profit is still the greatest incentive." (Daily Colonist, 13/7/62). University of B.C. student Bonnie Encksen visited Cuba and told a U.N. seminar: "Although most industry has been nationalized, the profit incentive has been maintained and workers are paid different rates on the basis of their ability and position." (Daily Colonist, 3/9/64).

The wages system of capitalism of course is analogous with the farmer who knows he must feed and shelter his cows if he expects to milk them. Likewise the national owners of capital must mentally condition, clothe, house, entertain and train the human underlings from whose labor they expect to profit.

LAND OF RICH AND POOR

Not all the "gusanos" (worms), i.e. the old privileged class, departed when Castro took over. Some remained, and were accorded nearly as good a deal as their Chinese counterparts were when Mao ascended in China. They retained part if not all their holdings and their parasitic position is evident in their lives of leisure. Of course a new owning class of party bosses and bureaucrats was not long in forming, disguised in part by titled positions. More signs of class division were available, such as the Radio Station CKDA news broadcast in the early sixties saying: "Cuba's new budget imposed a heavy income tax on the upper income group." If there is one thing the rich would rather be than poor, it is to be taxed by their state, to keep their profit making countries humming. At an earlier time Marx noted in the Critique of the Gotha Program, "Income tax presupposes the various sources of income of the various social classes, and hence capitalist society." Except that today there are only the two well known classes.

"Yes, there are millionaires in Cuba. High Society in Havana," (The Globe and Mail, 1976). And reference to the "los Pinchos," a higher class with better accommodation and access to expensive restaurants, (by a local visitor to Cuba).

Maclean's magazine was honest in an unguarded moment when it said: "... that 90 miles from the Florida coast, Casino style capitalism is alive if not exactly thriving." (9/2/76).

While Castro's social patching job brought Cuba into modern capitalism, the new Caribbean money-making entity had to compensate Russia for the \$million per day "aid" received from Moscow. No imperialist power extends credit without the prospect of lucrative returns. Fidel was called upon to supply cannon fodder for Russia's African incursions toward new resources, markets and territory. While literacy, free housing, phone, water, gas, electricity were novel to

Cuban workers in the early 60s, these "welfare" measures, as such soap do elsewhere, also kept Cuban wages down. But the similar efforts abroad brought still more austerity.

CRIME AND PROSTITUTION

From juvenile purse snatching in the streets to sophisticated embezzlement, crime, which accompanies poverty like ice cream does apple pie, has persisted and increased in Cuba. This, despite early assurances that both crime and sexual prostitution would be eradicated. The 1975 sentencing of two workers to 20 years in jail, one of whom was accused of stealing a cake mixer, a towel and scissors from a house, was a case of setting an example to try to deter others. This method is par-for-the-course in any country, whether state or private capitalist in method.

General penalties have increased in severity as the rate of crime has expanded. This year marks the end of a 5 year plan in Cuba. Castro's catastrophe proves again that this chaotic system is unplannable.

In the earlier years of the romantic dream Castro offered 40,000 unuseable workers in trade for an equal number of trucks for the national mechanization scheme. This wily administrator of exploitation has not lost his touch entirely. In the recent migration of the disillusioned thousands to the U.S., he roped in a group of criminals, prostitutes and mental patients. Nothing like dumping a bunch of liabilities onto the lap of a competitor. These extreme victims now become a drain rather than an asset to the U.S. exploiting class.

But Castro either made another mistake, or had no choice when the latest round of austerity (only for the poor) appeared. Four and five-hour daily queues for rationed staples, 15 eggs each for a month, 6 lbs. of sugar, 1.5 lbs of beans, a bottle of beer, plus one bar of soap, roll of toilet paper, tube of toothpaste per household, is on a par with working class "progress" in Russia. But Russia is not 90 miles from Florida.

He may also have been mistaken in allowing 100,000 emigre gusanos back in from the U.S., partly for the foreign exchange value and perhaps partly as a rebuke to right critics. The journal Index also brought light to Cuban workers that maybe poverty could be a lighter burden elsewhere. And so up to 100,000 of them went through the extreme hardship, (and many lost their lives) of getting out.

The 20 year Cuban "experiment" is another example in the long history of working class disillusionment. Emancipation will not come until the wage-slaving majority understands the social source of its problems. Political sheep are contemporaneous with political leaders who do the herding for the global class of capitalists. When they leave the scene, they will do so together.

The Invasion of Afghanistan

The abhorrence expressed by Western propaganda machines of Russia's invasion of tiny Afghanistan would perhaps not have rung so hollowly if the rulers of the West had not co-operated with the Bolshevik dictators for 60 years in their big lie about Russia being Communist. In this area, the capitalists of the West and their state oriented brothers of the East had one thing in common. That was, and is, the aim of inducing workers to think that state activity and state ownership have something to do with Socialism, Communism. This helps to mask the social domination by a small class working through the state in all countries.

The patriotic belief by workers that they commonly share ownership of a country with the owning class, is a powerful barrier against them learning their true interests, and prolongs the system that makes mass illegal murder necessary.

The Western powers would sound less hypocritical if they had never indulged in such aggressive activities themselves.

However, grieving Russian parents are consoled with the myth that their Red Army sons died to protect all Russians from U.S. imperialist and Chinese revisionist (or renegade!) aggression. Meanwhile, Afghan peasants are told that the desolate and inhospitable mountains and valleys that they barely subsist in are their's -- and worth fighting and dying for. Let's try the Afghanistan landed aristocracy and their religious hangers-on, and we come to the truth of the matter. Along with the bondholders of a few state services. One can hardly imagine the landed-religious leader class going short of any material luxuries of life.

On the other hand, in 1972, under King Mahommad Zahir, 80,000 Afghan peasants were estimated to have starved to death in the provinces of Ghor, Ourizgan, Fayzib, Badghis, Herat, and "many men, women and children are now surviving by eating grasses" in Badakhshan. (Victoria Times, 6/12/72) The U.S. aid mission was aghast the following year to discover that their financial aid for agricultural development was being redirected by the landed gentry to the growing of profitable opium poppies. Included in this venture was one of the previous year's starvation provinces, Badakhshan. Some Western officials believed that farmers in Nannharhar had used Soviet technological assistance to the same end. (Victoria Times, 16/6/73).

Commenting on the opium poppy it was said: "It's easy to grow, easy to sell, and there's an infinite price range you're working against." (Fixed on the other hand is sometimes difficult to sell, especially to poor people who don't have the money, but the economic law of capitalism dictates that it

must be sold, not distributed according to need).

The opium was grown "... because of the fast and easy profits. They're harvesting the biggest crop of opium ever in the Helmand valley," referring to the south-west desert area, where the U.S. supported a vast reclamation project. "Because of restrictions on poppy growing in Iran and Turkey "Prices had" ... quintupled in three years. The Afghan government had made little attempt to curb this (profit) development, naturally, since the government was the tool of the ruling elite, as all state administrations are, in this case the feudal barons and "politically powerful" merchants.

Now if only U.S. aid officials would study the profit system which they support, they might be less dismayed to discover the anti-social results of food production aid. Such funds are a form of capital, and capital goes to where the returns are highest. Afghanistan still held a prominent place on a world hunger map up to the middle of 1974 at least.

The starvation-opium producing province of Badakhshan had another "health" problem, opium addiction. With lives as circumscribed as their's, who could blame the peasants for adding another escapism to their religious crutch?

So, as is the case with wage-workers in industrially advanced countries, there is nothing visible for Afghan peasants to fight for or defend. Because workers were born and raised in a particular country, and speak its language does not mean they share ownership and control. The class that monopolizes ownership of the means of life, and orders workers to produce in certain ways, quantities and kinds of wealth, solely for the profits of the few, are the real "foreigners".

Last year, when the ruble millionaires had won another skirmish against their dollar counterparts, and set up their puppet Taraki government in Afghanistan, the native landed class were willing to sacrifice their last peasant if necessary, to hang on to their lucrative titles. The proceeds of opium sales were then being used to buy arms from Pakistani arms dealers who admitted that business was booming. (Maclean's, 30/4, 79/1) A further bit of enlightenment for the "ordinary people who are trying to figure out the puzzle of current society is the fact that "red" Chinese army officers and instructors were at that time training and equipping Afghan guerillas in Pakistan. (Did someone say there is a left-wing and a right-wing in today's capitalist politics?) As is commonly known, China and Russia have been at loggerheads for years. Not so well known is the fact that their split has not been an ideological one between two Communist

giant. The bone of contention has been the usual capitalist one for resources, materials, markets and trade routes -- for profit. The purpose of the ideology is to screen reality and hold the loyalty of the respective losers, who do the producing and the dying for their masters. In this instance, the Chinese rulers did not hesitate to support a retrograde Afghanistan feudalism which Chinese version back home was their enemy on the road to power. Their aim was to win a power against their big northern economic competitor.

Occupation of Afghanistan brings Russia's state capitalist class to the borders of Pakistan and Iran and closer to the coveted oil of the Persian Gulf. It must be nice to be also closer to their Indian investments made over the years. Must keep those cash registers ringing. And the national anthem edited for the workers. As can be seen, the rulers of the West have no more concern for Afghan peasants than their kind in Russia has. And if the Bolshevik slaughter of Russian peasants of the past, and the forced labor camps were not adequate examples, recent evidence has shown them to be as cold blooded in programmed starvation beyond their borders as any other power. This is happening in the recent extension to their backyard real estate known as Cambodia.

World capitalism, now being a technological village, but separated into competing geo-political parcels, with the wage-slaves of each parcel saluting their sectional bosses, has become ridiculous as well as more tragic and ominous. More workers need to be "doubting Thomases" to penetrate the shower of deceit that rains down 24 hours a day, from the cradle to the grave. When enough nine-to-fivers realize the source of their problems, the earth's owners will have to reduce the luxury of legal violence to alter their supply and market situations. They will have to devote more funds to the political struggle against their own dispossessed, who will realize that crumbs, or half a loaf will not do the trick. That common ownership and democratic control of the bakery is necessary.

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A Change of Rulers

Iranian Poverty

It was obvious long before the Moslem priesthood achieved office in Iran that the poor people of that country would still be out of office, and poor. Also obvious that Khomeini's rule would be as dictatorial as the Shah's was.

Even if he had exacted the social reforms that were expected, the basic relationship of owners and non-owners of the means of life would remain. But formerly destitute peasants who came to town to seek employment in industries such as auto plants with wages that left them in squalor under the Shah, remain the same under the Ayatollah Khomeini.

Khomeini's long campaign in Iran and later from French exile was a follower-leader phenomena, and while this process by itself was undemocratic (as they all are) the wording of many of Khomeini's vituperations against the Shah and his U.S. sponsors, left no doubt that secret trials, executions and other harsh measures against any opposition would prevail after he assumed control.

A few months after the "revolution" the *Washington Post* described the recent arrivals as a "New Gang of Thieves." Of course the Post was only referring to political corruption. As a part of the world capitalist media it had to remain silent about the basic capitalist-wage-labor exploitation that characterizes the economy of all industrial countries.

If the Shah, who represented the new oil based capitalist class could have spread some of the new loot around (as the U.S. ruling class does at home) and not flaunted it before the impoverished masses, then Iran may have survived as a bulwark for the U.S. against Russia's drive toward the oil of the Persian Gulf.

There is one thing about the people on high who ask workers to trust and follow them: they surely make a pile of mistakes while serving the interests of ruling groups. Of course leaders could never serve the workers, whether these great men made mistakes or not.

The Iranian ruling class is made up of the new oil bourgeoisie whose former spokesman was the Shah, and the old merchants or *bazari*, who finance the mullahs or religious leaders. The new industrial overlords were reorganizing many economical processes in a way that eroded the incomes of the *bazari*, and hence the affluence of its priestly political representatives. The Shah's CIA trained secret police was able to crush all opposition except that of the religious bodies. So the old merchant class had millions of sacrificial lambs at their beck and call, to put them in control of the state, for a bigger piece of the loot that is always extracted from the hides of the employed class. The discontented workers were ready to demonstrate and die

for any salesman who promised salvation from one-party dictatorship and starvation wages. While the other part of the owning class, the industrial capitalists, are not now represented directly in the government, they have not been reduced to deprivation. They still live lives of affluent unproductiveness, wearing the latest Paris fashions, patronizing Tehran's expensive dress shops and driving their Mercedes and Jaguars. All that happened is that more of the profits skimmed from the workers' toil have been re-routed to the bazaar and their priestly propagandists.

As one member of Iran's industrial upper crust was heard to whisper, "I would like personally to hang all these mullahs," as he listened to a ballad of "a tale of a simple country mullah's rise to riches and fame under the new government" (*Washington Post*, in the *Victoria Times*, 13/5/80).

Of course the more apparent mouthpieces of the new regime would like to avoid one of the two big mistakes made by the old one, that is, keep their opulence out of sight of those who they exploit, to help retain their naive support. To this end Khomeini was reported to have moved to "a simpler home." "At the time he was said to want to live closer to the lifestyle of Iran's poor" (*Victoria Times*, 22/5/80).

Of course "closer" can mean anything, but this kind of decent is reminiscent of Stalin who usually appeared before his sheep in an austere military uniform, and Fidel Castro, whose battle dress attire always accompanied the exhortations to his flock to sacrifice more for the "revolution".

When the U.S. and the Shah have outworn their roles as scapegoats, the band-aids that Iran's infant capitalism require will still have to be applied. It seems that the priesthood alone will be incapable, so a new political coalition, possibly including them, will come to the fore. Iran's worker/peasants will possibly gain free unionism, a rise in wages and state doles, while oil and other capital expands. Either way they will face new problems of insecurity and the threat of war in the future.

The solution for the workers everywhere is to learn more about the world system that makes them fall for the tricks of one set of masters who have a disagreement with another.

TITO AND BALKAN CAPITALISM

The June *Socialist Standard* has an article on the history of the Balkans, from feudal times to the death of Marshal Tito. It deals with the wars, the roughshod formation of new states, the double-dealing of governments East and West, the opportunism and the butchery. The SS is produced by the Socialist party of Great Britain, 50c.

Lord, Don't You Think It's Time?



Though socialists are free of it, religion is a phenomena they like to explain. On the subject of many of the biblical accounts of miracles socialists are often led to wonder if they were reports of drug induced hallucinations or pure fabrication by the biblical writers.

The great time elapsed since the bible writings and the paucity of other writers make cross checking difficult. However, put into the perspective of the materialist axiom that all men go through a similar evolution, some ideas can be gained through the observation of peoples who are, or who recently were, at the same stage of social evolution as some of those at the time of the bible writings. The natives of the Northwest coast of North America meet such a qualification. On the coastline between the southwest corner of Washington State and Yukon-Alaska there are seven different language groups, each divided into many different tribes of various dialects. At the contact time (first contact with whites) some 200 years ago, they had a highly developed culture — the third stage of barbarism, which is the threshold of civilization (slavery). At that time, although there were minor differences, all had a highly developed skill in development of fishing and hunting tools. Their art in basket weaving and carved ceremonial masks is something to be admired. The Pacific waterway, although not as accommodating could be considered a miniature Mediterranean, in that it facilitated vigorous trading between the various tribes. All had slaves and though these might on occasion be in danger of ceremonial sacrifice, they were, in general, treated far better than the "free" craftsmen of the first trading white trade ships.

In the various religions there was a common belief of a somewhat menacing spirit world under the ground and under the sea as contrasted to a more favorable one in the sky. Slaves had no right to afterlife, unless

LORD, DON'T YOU THINK IT'S TIME?

they were fortunate enough to be adopted into fisherfolk families, but the spirit of others was relieved to return as were even the animals and fish they killed.

These shamans functioned as a kind of priest-doctor-diviner. Some of their ceremonial feats were most fascinating.

During the winter, while they lived off stored provisions, there was little to do but carve and weave baskets and clothes out of cedar bark, etc. There was plenty of time for ceremonies. In the Bella Bella tribe of the Kwakiutl, a female shaman impersonated the indestructible war spirit, Foxwid. As such she was placed in a box. Then the box was placed on a fire. As the box burned, her voice could be heard coming from the flames. Her charred bones were retrieved from the fire and placed under a blanket, from which she rose again alive.

During another ceremonial dance, Foxwid, confronted by the double-headed serpent, Sisintl, rising out of the ground, Foxwid takes hold of Sisintl by the horns and it begins pulling her under the ground. Several men attempting to hold her back are not enough to resist the great power. Eventually all but one let go and he is pulled back and forth around the ceremonial long house with great mounds of earth being ploughed up before him.



In another ceremony the shaman is taken out in a canoe. He then steps out of the canoe and dances on the top of the water. (Somewhat brings to mind the story of Jesus and the fishermen.)

Before half the socialist membership rushes off to reap the benefits of membership in the Mormon church, some explanation is in order. Prior to the "return from fire death" ritual, the long house is prepared with a couple of underground pits with connecting tunnels. The box Foxwid is put into has a false bottom. (No doubt originally made by the Haidas who were famous at it and used them as trade items). In the pit beneath, the shaman takes the bones she had

previously placed there and puts them in the box. The hole is then covered with a cedar bark mat. Through a tube of the hollowed seaweed she speaks into the fire. A tunnel takes her to the second pit from which she miraculously returns to life.

For the double-headed serpent, not only is a pit prepared but trenching, zig zagged across the ceremonial house, in which a fibre made rope is laid. Loose earth is then covered over. Our hero is actually pulling himself through the loose earth, hand over hand.

Prior to the walking on the water, the corners of a raft are weighted until it floats, just beneath the surface.

If ever confronted over their trickery (which was no doubt extremely rare) the shamans merely said that the spirits told them to do it that way. Not too unlike the justifications of their modern day counterparts. However, the important point is that while these rituals are amazingly interesting they point out a plausible explanation of how biblical "miracles" may have been similarly staged.

Larry Tickner

Vintage Views

Editorial note:

The first Socialist Party of Canada was confused about the 1917 Russian Revolution but some of its members did not take long to get into perspective.

November Bolsheviks, laboring under the delusion that the Revolution was around the corner, drew up a platform that either was the work of insane fools or government agents.

To say that the revolution is around the corner is ridiculous. . . . We can only have Socialism when we have Socialists. We must remember that the emancipation of the working class is the work of the working-class itself.

Poverty alone does not make Revolutions. In fact the worse the conditions of the worker the lower his spirit.

We will endeavor to educate the working class to the extent they will send Scientific Socialists . . . to legislative bodies. J.T.

J.T. Western Clarion, Feb. 2, 1920

MATERIALIST CONCEPTION OF HISTORY

In the fall/79 issue of the *Western Socialist* journal of the *World Socialist Party of the United States*. Also *The Media And The Facts*:

Abuse of a Revolutionary
The Unscientific American
Explanation Without Understanding
Save The Environment
Statement On Trade Unions

50c

Confessions of A Leftist

He was a well known west coast leftist. He earned a CCF membership card in his back pocket not, as he said, because he supported CCF reforms to capitalism, but because of the last paragraph of the Regina Manifesto which said:

No CCF government will rest content until it has eradicated capitalism and put into operation the full program of socialized planning which will lead to the establishment in Canada of the Co-operative Commonwealth.

He said this meant that he could educate for Socialism within the CCF. Perhaps the paragraph appeared clear to him, but it is contradictory and muddled. For instance, once capitalism has been "eradicated" why should it be necessary to eradicate it? That is . . . put into operation the full program of socialized planning . . . which itself should be Socialism, but according to the early CCF, " . . . will lead to the establishment in Canada of the Co-operative Commonwealth," which was another of their descriptions of Socialism. So, after eradicating capitalism twice in one paragraph, they get on the road to "Socialism" in one country, which is technologically impossible, since capitalism had, long before that time, integrated the earth into one economic unit, be part of which could function independently.

However, our friend had attended Socialist Party of Canada discussion groups during the '30's. He said he knew what Socialism was, that his method was more effective than operating inside a Socialist Party.

When it was argued that he may have wasted his time all those years inside the CCF, since no Socialists had left that body to join the SPC, he implied that we in the SPC had been just as ineffective since we had gotten nowhere either.

He left the CCF when its open marriage with the CLC and other unions in 1961 under the name New Democratic Party seemed to shift it to the right. Also its new statement of ideas dropped the paragraphs which our friend thought was pro-Socialist.

He continued in leftist demos and protests and flirted with the Trotskyists, before final disillusionment came. Later in the discussion he talked about the working class paying taxes, and about "our" country. Apparently he was not conscious of the class division between owners and non-owners of the means of life, nor that profits came from unpaid labor. He was not aware of the exploitative function of the wages system, and money - (exchange).

Which showed that his time spent at SPC discussions had been academic. He was unable to withstand the urge to "do something now" (reforms), which meant doing

CONFESSIONS OF A LEFTIST

nothing now, since helping the system to survive is not the way to get rid of it.

Later in the evening he trotted out an Amnesty International petition to help the Russia dissidents.

It was gently explained that the Russian dissidents were solid supporters of capitalism, both in Russia and in the rest of the world, and that workers politically ignorant enough to support the system often tolerate the restrictions of a police state. Other guests were on hand. The discussion ended.

It was plain to see that all those years he did not educate for Socialism within the CCF. If he had tried, he wouldn't have lasted half way through one lecture if a CCF leader had been within earshot. He was actually sowing more confusion, retarding working class understanding by preaching pro-capitalist ideas under the name of Socialism.

The identity of the NDP with the other capitalist parties is now so obvious that sections of the media have curtailed their previous activity of concealing it. A recent example is an interview *Maclean's* had with former Progressive-Conservative David MacDonald, M.P. from Prince Edward Island. He was liked by M.P.'s from all parties and respected for his commitment to civil liberties and social justice (And social justice is good for profits). In light of this, *Maclean's* asked him: "Why did you become a Conservative, rather than an N.D.P.?" The first part of his reply showed the respectable opportunism that can be expected from any spectrum party, (left to right, supporting the system), i.e. he couldn't have won election through the NDP in P.E.I. where that party is nearly non-existent. The second part was important as he said:

Basically North America lives within one political party. It has one ideology within which all the political parties live, even the NDP. . . . It's funny; we criticize some of the Communist countries for their one-party systems, but that is all we have - a one-party system.

He has another qualification that would have endeared him as a CCF leader of the faithful down blind alleys. He is a United Church minister. But 20 years ago *Maclean's* would likely have censored his observation about the basic conservatism of the spectrum parties. It is possible that those 47 years of fakery have not been totally negative. When the workers realize they've had an ideological ring in their nose, the situation could boomerang, with the process of understanding increasing rapidly.

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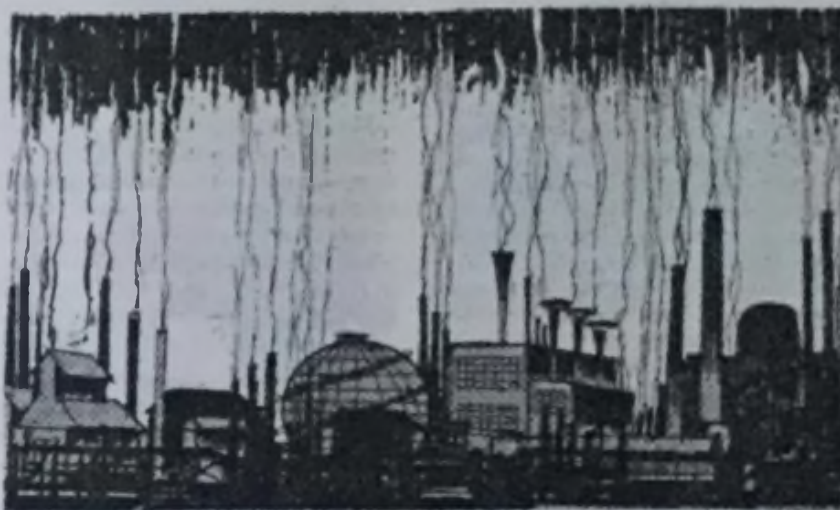
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FREE SPEECH

This article was distributed as a leaflet to a forum sponsored by the Victoria branch of the Canadian Cancer Society and the Victoria Times, titled: "Cancer And The Environment. What You Can Do About It." Immediately before the start of proceedings, someone in authority inside became upset over its contents and sent a commissionaire

out to warn the two Comrades distributing the leaflet to stop or the police would be called. Later, a letter to the editor of the "Times" was written on the same subject. It was approved for publication by the editor, but quashed by the publisher.

Profits, Pollution and Cancer



Wonder why so many people have cancer these days?

"If one thousand people died every day of cholera, swine flu, or food poisoning, an epidemic of major proportions would be at hand and the entire country would mobilize against it. Yet cancer claims that many lives daily . . . and most people believe they can do nothing about it." (Samuel Epstein, M.D., in "Politics Of Cancer," on U.S. death rate).

Cancer pessimism would probably not be altered by knowing that 70% to 90% of all cancer is caused by man made poisons in the environment and is preventable, but efforts to halt or reduce environmental deterioration have failed miserably.

The band-aid solution of amending the rules of this rat-race system has been well aired.

The other option is to work at changing the basic relationship of world society from the existing private or state ownership of the means of life to a new arrangement of common ownership and democratic control. The objective here is to replace the poisonous production activity necessary for the profits of a few by clean production for the free use of all. There is no evidence that pollution is merely the result of a high technology. What is evident is the carcinogenic fallout from the use of advanced technology for mere commercial ends. It is profitable to pollute.

The road block preventing the establishment of a sane, environmental clean

society that spawns the present fatalistic outlook of the majority on cancer. The wage working class of people have had drummed in their ears from the cradle to the grave that voluntary co-operation in operating advanced means of production, with free access to goods and services for all according to their requirements would never succeed because of innate human greed or aggressiveness, — or because of scientific or resource limitations — or because the lower 90 percent of the population are not intelligent enough to either bring a chaotic system in or to perpetuate it. The future cancer shock to be endured by the rising 20 percent of all ages will have to be balanced by the credibility of pervasive political indoctrination.

Government action on pollution is a macabre, carcinogenic joke. Eco defilement runs amok in all parts of this technological global village, partially manured by governments calling themselves Labor, Conservative, Social Democratic, People's Party, Democratic, Liberal, Communist, Socialist, Republican, NDP, etc., in one-party police states of the left or of the right and in civil rights countries. This happens because governments in common are the executive committees of the powerful and privileged class of people who control the means of life. Why not ask the Mafia to solve bank robberies?

continued

PROFITS, POLLUTION AND CANCER

How about the spontaneous and the formal cancer groups which proliferate possibly at a slightly lower rate of acceleration than the increase in global contamination? All functioning under the cerebral clutch of the masters of society, some of them directly out of the owner's back pocket. Nice, positive people who see their dreams flushed down the newest sewage outfall, their victories swamped in the spreading sea of carcinogens. These are crusaders whose good intentions collide with the overwhelming force of the necessities of life being mere merchandise, peddled to realize profit for a few. The profit priority cannot exist as a backseater. By its nature, the rest of society must be subdued to its needs. Such fruitless efforts are part of the acceptance of a divided society, as is the fatalistic tolerance of cancer being on a par with the inevitability of aging or auto accidents, or nuclear, chemical and biological war-for-profits contaminants.

These people are butting their heads against the stone wall of the votes they cast at the last election.

In addition, to the environmental cause, conclusions are being reached that cancer is partly psychosomatic. Few would suggest that this exploitive society can function without stress.

Scientists are puppets, dancing on the end of financial strings and Cancer can be put to the back of one's mind, just as easily as the pervasive human greed myth. But the two are contemporaneous. It looks like the malignant civilization will persist as long as its victims are gullible enough to swallow the expedient arguments and additives of its financial beneficiaries.

The available evidence points to the solution of cancer prevention coming with political knowledge by the majority, the salary or wage working people, about their position in society.

QUEBEC SEPARATISM

Socialism, Not Nationalism

These Sentiments Remain

Our attitude towards nationalism has always been clear and consistent, one of total opposition, both in theory and in practice. We proclaim this again on the occasion of the referendum organised by the nationalist PQ government of Quebec.

Nationalism and Socialism are incompatible for a number of reasons. First, the basis of all nationalist theories is that those supposed to make up a "nation" have a common interest. This Socialists deny. All "nations", however defined, are divided into two antagonistic classes: those who own and

control the means of production and those who don't and are thus dependent on selling their mental and physical energies in order to live. Between these two classes there is an irreconcilable conflict of interest which can only be resolved by the conversion of the means of production into the common property of the whole community, i.e. by the dispossession of the owning class.

In preaching a community of interest between all the members of a supposed "nation", owners and non-owners, nationalism obacures and diverts attention from this class struggle, thus making it less effective and postponing its final solution through the establishment of Socialism.

Nationalism also assumes that the problems facing the non-owning class can be solved on a national scale, within the borders of a particular State. This is quite wrong. Capitalism is the cause of these problems. And capitalism is a world system, existing all over the world, (in state capitalist Russia and China as well as in the West), and so can only be abolished on a world scale too. Because capitalism is already a world system so must be the new, higher form of social development, Socialism, which will replace it. The idea of "socialism in one country" is absurd and any attempt to do so is bound to fail, leading probably to some kind of State capitalism.

Thus Socialist opposition to nationalism goes equally for nationalist movements, such as those in Ireland and Palestine, which are generally regarded in leftist circles as "progressive". As movements to try to set up yet another capitalist State (even if with a State capitalist economy) they are not at all "progressive". Since about the turn of the century, when capitalism became the dominant world system, only one movement can legitimately be called "progressive", namely, the movement for world socialism. Since that time only Socialism has been progressive.

Before that time, i.e. in the 19th century, a case could be made out for certain nationalist movements being historically progressive and hence worthy of the support of Socialists. This was the attitude taken up by Marx and Engels towards the movements for German and Italian unity and for Polish and Irish independence. At a time when capitalism was not yet the dominant world system, they felt that it was the duty of Socialists to help the development of capitalism and to weaken its enemies (in particular Tsarist Russia).

If this was why Marx and Engels supported certain nationalist movements in the 19th century, then it follows that, in the changed conditions of the 20th century, with capitalism as the dominant world system, the reasons given by Marx and Engels for support-

ing certain nationalist movements are no longer valid. Capitalism, being the dominant world system, no longer needs to be helped to become so. This is why we say that Marx and Engels' views on Nationalism are now out-dated and obsolete and that those who repeat them in the changed conditions of today have not understood the first thing about Marx's method.

It should now be quite clear why we will not be voting either "yes" or "no" in the Quebec referendum but will be writing "SOCIALISME MONDIAL" across our ballot papers. We urge all others who want Socialism to do the same.

A TUCSON, ARIZONA RADIO TALK

Picture of Socialist Society

Imagine a world which is not divided into different national governments. In fact, if you will, imagine a world in which there will be no governments, governors, or governed. But in its place will be administrations set up throughout the world through which society will be democratically organized to produce and distribute goods and services with only one objective — the satisfaction of society's needs. Profit will be non-existent. The criterion will be — what is needed by society — in what quantity — and how can the highest quality be produced — and how will production and distribution be effected. There will be no insurmountable problems in production and distribution under this society from the standpoint of capability. For who today, will deny that capitalism, the system under which we live, has the present capacity and the virtually unlimited potential to produce in enormous quantities and with ease. Imagine living in a world where you own no common all the factories, mines, production and distribution centers that are on the face of the earth. There will be no minority, no section of society or class, that can claim ownership and control to these instruments of wealth production and distribution. On the contrary you would enjoy exactly the same economic position and relationship to these tools of wealth production as every other living person. Human beings all over the world would jointly own in common. There would be no government, no state, no group in society that would exist to lay claim to any form of ownership of the means of wealth production and distribution.

Imagine, if you will, going into a museum, and examining with curiosity and who knows, possibly amusement, various forms of money. For in this world money will be non-existent, as it will have no function to perform. Money is a means of exchange and

Continued on page 12

Letters

Nuclear Holocaust Before Socialism?

I do not agree with your article on Nuclear Power, for by the time we change the system if we ever do in our day - we could have an all out nuclear war which we know the capitalists must have, as they think, (to) stabilize their system. We know nuclear energy is the ultimate madness of a fascist technology. And the fascists who run this system can move faster than we can. It takes us a lifetime to interest a handful of people. How can we beat the ruling class in changing the system before we have a nuclear holocaust?

F. Worrell, Vancouver

Reply

The gigantic efforts of pacifists over the years have not even slowed the proliferation of nuclear weapons. On the other hand, the ruling class is not in a hurry to have a nuclear holocaust, much less having one at a later date. If there was a sure way to preserve their profits generally, and to save their hides from a doomsday war, they would be using it by now. The compromise is to use nukes like a cowboy of the old west used his six-shooter under a table. The major powers use them to intimidate their competitors in a world poker game for markets, trade routes and raw materials. This competition has been the cause of war since the system began. The danger to Homo Sapiens is an extreme contradiction created by the potentially beneficial technology that capitalism has developed being held back because this system cannot use it for all. The semi-anarchistic nature of class division means that the minority owners of the earth are not totally in control, making accidental N war possible.

It is to be noted that conventional wars, the kind that only take workers' lives, have continued unabated. Wars are made in the everyday, seemingly peaceful process of workers being employed by the employing class who seek to profit from their labor by selling commodities on world markets against other employers and their governments. War is built in, it is part of the foundation of this world system. Which is the reason why pacifists, struggling against this result instead of being aware of and dealing with the cause, have failed.

But whether some capitalists may think so or not, they do not require a nuclear war to stabilize their system, if by the use of that term you mean get the system out of its present depression. No business slump is permanent, and depressions are normal to the system they do not threaten its existence.

It does not take a lifetime to interest a handful of people in Socialism. It depends on how active a given number of Socialists are. From various sources, it has been concluded that a large number of workers have penetrated the veil of confusion hung by the minority class to conceal realities. However, they have never heard of the Socialist Party of Canada. For instance the last general election indicated that there must be thousands if not more, who can see no difference between the parties of what is termed the left-right spectrum. Many of these workers require merely some additional information to round out their knowledge to make them completely Socialist. They would be grateful to know that there is an efficient method of spreading Socialist ideas, i.e., the organized way.

Despite the increasing danger, replacing the system that causes war is the only solution. Your question about the administration of Socialist society will be answered in the next issue.

THE REAL CAUSE OF WAR

Motor cycle gangs are changing their style. They are merging with organized crime's rackets. "They're well connected business men with \$150,000 to \$200,000 homes and the best legal advice" said a police intelligence officer in Toronto Times, Sept. 15/79).

"Every so often they come out tough," he said, "but primarily what they're talking about is economics, like any war" (our emphasis). For the markets - profits of other gangs.

Capitalism is the architect of its demise by inadvertently educating the working class about the social source of their problems. This Ontario policeman, knowing the capi-

IF AT FIRST YOU DON'T SUCCEED

Remember the peace promise offered during last year's Festive Season?

The Xmas issue last year of the *Victoria Times* first page headline headed a peace accord between the superpowers, *The Union of Soviet Socialist Republics and The United States of America* in the form of majority agreement on how many times each was capable of wiping out civilization on this planet. The SALT (Strategic Arms Limitations Talks) wording was "remaining differences would be resolved through normal diplomatic channels." All was well. This was probably a desperate effort at associating the season with the Prince of Peace, as well as temporarily violating the horses' innate greed and business theory of human nature by taking advantage of the workers' co-operative concern for their fellows on a profit accruing spending spree for business. A "self-abraption."

Alas, politicians have little more success in controlling the forces of capitalism than they have of controlling thunder storms. Long before Santa Claus brought forth the fairy tale of Dec. 25th, U.S. capital had been hungrily eyeing the untapped markets of mainland China, and the "red" Chinese financiers in turn are yearning for the power, affluence and prestige the surplus values of an industrialized giant will bring. It was during the festive season that US president Carter announced the opening of formal diplomatic relations between the US and China. And a scant 6 days after the dove of peace headline, the *Victoria* paper carried the news, on a back page that the SALT talks had again been stalled, probably because of Russian unease over the new US-China relationship.

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alist cause of war not wicked men destroying democracy is one of thousands of examples of workers swallowing less of the denser B.S. by learning more about the route to a free world society.



Picture of Socialist Society

In our imagined society there will be no such thing as exchanging an article for money or producing for profit.

People will not receive wages for the services they perform. Because in the society that we are asking you to imagine, you, and every one else, as the joint owners of the means of production and distribution will be the common owners of everything that is produced. And this means that in this future society you will enter distribution centers and take whatever you need to satisfy your requirements. No money will be used, no coupons, just free access to whatever you require.

Under such a society you will never have the fear of being out of work or being dismissed, because in actual fact you and all your fellow human beings are co-owners, and co-workers. You will be operating under social production and distribution and social ownership of what is produced, and because of this you will be socially and economically entitled to satisfy your needs.

Imagine that under such a system you will have the pleasure, and I use the word advisedly, to work with your fellows and contribute to society the very best that your energies and capabilities will allow. You will perform your social obligation of work, not because you are being told to, but because as a human being you want to give of your best and because you realise that it is your social obligation.

You will be living in a world which will be truly international, with no Passports and no restrictions on travel. You will be living in a world with no Banks, no Lawyers, no Salesmen, no Merchants, no Buying and Selling, no Insurance Companies, No Armies, no Navies, Air Forces, or Police Forces. You will be living under socialism!

We ask for your questions and comments — and support if you are able.

S. Leight

CAPITALISM: THE SICK SOCIETY

Mental Illhealth, Suicide, Drugs, Battered Wives and Babies.

Plus cancer, Regan and Cargo Cults, Old People.

In the July issue of the *Socialist Standard*, from London, England. 50c

QUESTION

Does your local bookstore or news stand carry the Socialist Fulcrum? If not bother your bookseller.

Class Struggle in Sweden

The wave of strikes and lockouts in Sweden in May, almost bringing industry to a standstill, showed in living color the division of the population of that country into owners and non-owners of the means of life. If there was not an employer/employee relationship there, which would be the case in Socialist society, there would be no working class struggling to maintain wages, and no capitalist class locking out propertiless workers in a wages dispute.



In its political efforts to keep the workers in their place, the media of the Western world has used the deception of Socialism in Sweden during 40 years of Social Democratic government. But Sweden even falls on the myth of state ownership-control being Socialism. Only a fraction of Swedish industry is state owned. The other weak leg in the theory, that is of welfare state doles being Socialism, also falls flat on its face when confronted with reality. With the Swedish owning class's Social Democratic executive having lots of exploitative know-how, the program of handouts has functioned as a wage subsidy, helping to keep real wage increases (as a loser compared to) increases in surplus value appropriated by investors.

With Swedish exploitation being run very efficiently, it is natural that the normal capitalist process of wealth accumulation into a few hands takes place.

A British *Daily Telegraph* report in 1968 said:

Fifteen families control one-fifth of Swedish private industry. In 94 of Sweden's 232 leading companies, the share majority was held by one person. In 46 it was held by 2 persons, in 81 by 3 persons and in 11 by 4 or more persons. The tendency for wealth and voting power to accumulate in the hands of a few has been steadily increasing since 1960. (Government survey 15/2/68)

The number of Swedish millionaires—persons with more than one million kroner—totalled 2,260 in 1961. (Vancouver Sun, 25/2/62).

Through the years the Swedish owning class has been fortunate in having a smooth

"friend-of-the-worker" government helping to keep wage-slaves in submission through a combination of ideology, illusory government security and slight increases in the consumption of material necessities. However, this docility in the economic struggle was barely maintained, and as soon as a fall in real wages through an increase in inflation took place in 1971, strikes and other industrial upheavals took place. Now that the world depression has intensified the international competition for markets, the warning by their bosses to the Swedish working class that they must accept lower wages if Sweden is to remain profitably competitive, should be a lesson to the "ordinary people" that the profit motive has been in the saddle all this time.

That other concomitant of the poverty vs. riches relationship, crime, is not only existent in Sweden, but its rate is high, as in misery and discontent.

Socialism, as a system, means that every person on earth stands in equal relationship to the world means of production and distribution. Which naturally means free access for every individual according to their requirements to the goods and services voluntarily produced by all according to ability. With the profit priority taking its place in history, production will only be for use, which relegates exchange — money, to history.

If unemployment in Sweden increases and becomes long term, the state crumbs could also dry up, and Swedish workers will hopefully realize that their situation has not been superior to that of other workers. They have been under the thumb of capital, barred from access to the factories, unless their labors can realize a profit for the owner.

There is a small Socialist group functioning in Sweden, and interested readers with Swedish connections should contact - Ale Spross, Bergsbrunna Villaväg 58, 752 56 Uppsala, Sweden.

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SOCIALIST PARTY OF CANADA

OBJECT The establishment of a society of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth on and to the interest of the whole community.

DECLARATION OF PRINCIPLES

The Socialist Party of Canada holds:

1. That Society as at present constituted is based upon the ownership of the means of living (i.e. land, factories, railways, etc.) by the capitalist or master class and the consequent enslavement of the working class by whose labour alone wealth is produced.

2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.

3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.

4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind without distinction of race or sex.

5. That this emancipation must be the work of the working class itself.

6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, national and local, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and the overthrow of privilege, aristocracy and plutocracy.

7. That as all political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working-class emancipation must be hostile to every other party.

8. The Socialist Party of Canada therefore, enters the field of political action determined to wage war against all other political parties, whether alleged labour or allegedly capitalist, and call upon the members of the working class to march under their banner to the end that a speedy termination may be brought to the system which deprives them of the fruits of their labour, and that poverty may be given place to universal privilege to equality, and slavery to freedom.

The General Executive Committee meets on the 1st and 3rd Wed. of each month, 8.00 p.m. at 7096 Lodge Ave. Victoria, B.C.

IN THE NEWS

All Those Slaves and No Masters?

"Capitalists aren't the only people getting rich in the world," says *Weekly World News*, for June 21st. — "Some Soviet citizens are rolling in dough," it continues. "In fact, there are so many shiny Mercedes Benz limousines rolling through Moscow these days that the Russian Government isn't trying to hide the fact anymore. 'Yes, one can become a millionaire here,' an article in the government-operated *Moscow News* reported. This 'relationship' terminology is used in all countries to conceal the class division between owners and non-owners of the means of life. It wouldn't do to reveal that a minority of very rich people lives off the unpaid-labor-part of the day spent by the workers in the mines, mills, stores and factories. In Russia however, the capitalists hide behind various degrees of nominal occupations to further conceal their parasitic and ruling social position.

Weekly World News supplies a list of effortless occupations that Soviet state capitalists use to connotate the "workers' state," e.g., writers, painters, composers, directors, journalists. — "WWS seems to be unaware of others though, such as bureaucrats, and politbureau members who revel in opulence, and who patronize the special luxury stores, from which workers are barred by guards stationed at the doors. Not that wage-workers could afford the expensive imports in these emporiums if they could get past the guards. All they would acquire perhaps, is an addition to their political education."

Richie millionaires have been around for a long time. One of the first was a fellow named Bereshekov, who masqueraded as an agricultural laborer, or a bit more precisely, the manager of a collective farm. And all that free capital to use, donated by the state. There were seventeen other "Kulak farmer" millionaires in the same area back in 1924. In 1926 there were 430 estate millionaires. 120 of them were of the main variety, according to H. and P. Lazareff in *The Soviet Union After Stalin* from an interview with the then Russian Director of Foreign Trade.

In the 1940's, when Socialist Party of Can-

ada speakers held forth in Victoria's Beacon Hill Park, local "Communist" Party spokesmen in the audiences used to boast that Russia had a working class (entirely), but no capitalist class. Aside from the simple logic that the concept of "up" is meaningless without its opposite of "down", or that "positive" is not a concept without "negative," if these worshippers at the Moscow shrine had been Marxists they would at least have been familiar with the well known observation in that little primer on the economics of capitalism, *Wage-Labor and Capital*, it goes *Thus capital presupposes wage-labor and wage-labor presupposes capital. They mutually condition one another, they mutually bring each other into existence.* (P. 34, Charles Kerr ed.).

Lenin and the rest of the Bolshevik opportunists used twisted Marxist phraseology to trick the workers and peasants into thinking they were building a new society that would benefit all. When actually, as one of Lenin's few honest and uncirculated statements had it, (this one made in the early '20's) to the effect that "state capitalism is the way out for Russia," was the real intent. The Bolsheviks' heirs and other favored political figureheads make up the new ruling class.

Destitution Is Bad For Profits

An editorial originating in the "Progressive" reiterated the liberal-left-right evidence and concern that too much working class destitution is detrimental to high returns on investment. In the Aug. 29th '79 *Victoria Times* it quoted a University of Massachusetts economist, Arthur MacEwen, who suggested that:

income inequalities in Cuba have been cut in half since the revolution, while productivity in many industries has increased. A recent staff report prepared for the (U.S.) Senate Foreign Relations Committee shows that the Cuban economy has grown at a faster rate over the last decade than that of any other Latin American nation.

Castro didn't get past page 300 of the first volume of Marx's "Capital" (David Young, *Daily Colonist*, 11/7/62) but he is a skilled politician and knows how to run the wages, prices, profit economy of capitalism as well as the system will allow. A recent visiting convoy of U.S. businessmen were green with envy over how hard the Cuban workers worked. The system of exploitation common to the rest of the earth has been miniaturized in Cuba.

But the system is always camouflaged to look equitarian. The University of Mass mouthpiece indulged semantic antics like:

"Greater equality has allowed workers to demand more fulfilling jobs, more voice in management, more say in local politics. Workers see that the results of their toil will be shared more equitably."

How can greater equality be achieved if equality prevailed in the first place? And what does "more equitably" mean? Equi means an unequal share. "More equitably" could mean more equal or less equal. He's much less beguiling when he says:

Greater equality means much more than slightly better pay for the poorest segments of society; it can mean the chance to create new forms of wealth and a more just and humane social order.

La de da — a just and human social order with poor "segments of society"! In the same way as wage-labor presupposes capital, poverty is one side of a relationship with riches. The owners of the stuff are always on the lookout for "new forms of wealth."

It's The Same The World Over

Actor Pernell Roberts, formerly one of Lorne Greene's sons on *Bonanza* and coming up on CBS's TV series *Trapper John, M.D.*, found human attitudes to be similar on the edge of Okefenokee swamp, Georgia, Hollywood, New York and in the rest of the world.

"In my travelling," he said, "I've found an incredible amount of sameness in the religiosity, the politics, the racism." Not surprising, since the undustrially developing part of the earth is based upon private ownership and control of the means of life, including state control and including the areas where civil rights are absent.

"The kind of behavior you see in one part of the world," he said, "you see in the rest. It doesn't matter whether it's sexist or racist or whatever. People are very inhuman to each other whether they are male or female or whatever their religious philosophies."

Pernell's eyes and ears have not been closed. Perhaps he has as yet to learn that religious fervor does not make angels out of working class victims of capitalism. It merely allows them to retain some sanity while tolerating it, while serving as profitable tools for the minority which rules.